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County and Country Life Programs

Contributions to this Department will include material of three kinds: (1) original discussion, suggestion, plans, programs, and theories; (2) reports of special projects, working programs, conferences and meetings, and progress in any distinctive aspect of the field; (3) special results of study and research.

THE SOUTHERN SUMMER SCHOOLS FOR RURAL PASTORS

ROBERT H. RUFF

THE METHODIST Episcopal Church, South, is now at the beginning of a far-reaching endeavor to help its country churches coordinate rural activities, believing that the church and the pastor should serve the entire community and try to aid in meeting all the needs of the people. To this end they have established a series of summer schools, Schools for Town and Country Pastors. Six of these schools were held in 1922, attended by approximately twelve per cent of the pastors to whom they were available, covering twenty states. The schools were held at Russellville, Kentucky; Conway, Arkansas; Birmingham, Alabama; Ashland, Virginia; Durham, North Carolina; and Dallas, Texas.

The pastors attending these schools were enthusiastic over the idea, and eager to learn. They gave themselves wholeheartedly to the enlarged program of town and country work. Courses offered were: Rural Evangelism; Women's Work in the Rural Church; Church and the Development of Community Welfare; Home and Land Ownership—Biblical, Historical and Present Day; Social Message to the Rural Church; Life and Social Teachings of Jesus; Organization and Administration of the Rural Sunday School; The Bible and Rural Life; Church and Economic Welfare; The Rural Church and Young People; A Standard Rural Sunday School; The Rural Church and Social Service; Rural Church Methods and Programs; Worship in the Rural Sunday School; Rural Church Serving the Community.

The afternoon of each day was given over to recreation and directed play. Highly competent men gave the pastors instruction in how to play, and the value of recreation in the scheme of life. At some of the schools, occasional afternoons were used for visits to nearby farms, dairies, and

stock-breeding establishments, where instructors from agricultural and extension forces made dissertation on this phase of farm life.

The evenings at each of the schools were given over to platform lectures and addresses, dealing with educational and inspirational themes.

This phase of church work is only just begun, and the outlook is for its continual enlargement and development. The Methodist Episcopal Church, South, alone has 17,000 town and country churches, representing as many communities, with something like 6,000 town and country pastors. These men, trained for the larger work which they must do if the country communities are to come into their own, can make an almost inestimable contribution to the religious and social development of the country. And it is the avowed intention of their church to bring to these men, the town and country pastors, the best available leaders to instruct them in all matters relating to country church and community work.

A RURAL STATE'S UNLETTERED WHITE WOMEN*

E. C. BRANSON

IN ROUND NUMBERS there are forty-four thousand illiterate native-born white women in North Carolina according to the 1920 census. If assembled they would fill a city the size of Charlotte, or nearly so.

They numbered 47,327 away back yonder in 1850; seventy years later they were only 3,428 fewer. Which means that illiteracy, like landlessness, poverty, and feeble-mindedness, is a self-perpetuating social ill. The actual numbers are little changed from year to year, although

* In subsequent issues will be discussed programs for reducing illiteracy in the several states, first perhaps Maryland and North Carolina.—The Editors.